RELIGIOUS OFFERINGS.

Hepworth on the Lesson of Christ as a Servant.

A Substitute for Saviour, Bible and Church.

THE PRODICAL SON.

and comfort-an opportunity to get along without doing anything but lie idle while others are tolling to contribute to our welfare. Now, Christ to contribute to our wenters. Now, Christ reverses the order. We often think of the poet projecting his genius into the hearts of a whole nation until he is piled upon by its plandies and grattinge, and waen he dies is followed to his last resting place by the bleeding hearts of those who have read and learned to love him. Jesus says, power is ever tyrannical, "That which you have is hot yours, but that which you give is years."

"That which you have is not yours, but that watch you give is years." I would be the years." I these things are the wonders and mysteries of revelation. Loving yourself yea die; loving thers you live. Christ carried it to the chimax when hie said, "he who would be the greatest among you let him be your servant." One would scarcely expect such words from the hips of one who was of such noble parentage. One would naturally look for pomp and circumstance from Him who was shared in with miracles, but who was bumility and meekness nevertneless. The good deeds we have done, the sympathy we have given and the lears we have shed will all speak volumes in our favor and enable us to be like Jesus.

shed will all speak volumes in our layor and chabie us to be like Jesus.

At this point the speaker referred to the way
ministers are now ordained, disting upon the
pomp and circumstance and preparation attending
it, and contrasted it with the way in wince Jesus
consecrated the disciples and made them ministers
for God and dedicated them to the service of the
human race. Carist did not examine His discipless as to their educational qualifications or upon
any of the points which every minister is now
questioned before receiving the sacred vestments;
but when the supper was ended He took a sain questioned before receiving the sacred vestments; but when the supper was ended He took a sain o. water in one hand and a towel in the other and, approaching His susciples, who were lying around him

bim

APTER THE ORIENTAL FASHION,
began to wash their feet and to wipe tuem on the
mapkin. Peter, the vacciliating, out in many
respects the great, rebuked the Master and declared he could not allow him to perform such a
service. Then it was that Jesus laid down his
platform of lowiness and meckness. "If I
wash not your feet you have no part
with me." This was the ordination,
and its text was usefulness to others.
We have made a mistake in our churches. We are
all pomp and splendor; frankingense and myrth
are swung before our altars by men upon whose
anoulders coastly gobes are hung. Jesus a servant,
and the followers of Jesus boasting of their power and the followers of Jesus boasting of their power and splender! We need to seave off some of this snow and pomp and display of power and series more our brother man. When the time comes and spined: We are to the course of the same of the same show and point and display of power and serve more our brother man. When the time comes that the words of Jeans prove true what changes will be produced! Then, instead of all our present display, our minds and nearts will be filled with simplicity. So Jesus served in time past. But the boar came when the clock in heaven attack and He died, but he aid not give up fills services when He said, "it is finished." The tracequy was inished, but the service only began. He is even now our servant, working for us with God. He said, "I will be with you always, even to the end of the world," and He is with us at this moment as the soperintendent of all the things on earls. He has an unchange and presented the came in the same she came in the same of the came into the world because he ever livers to make the read of the world. The same she came into the world because his loved on and like the came into the world because his loved on and like came into the world because his loved on and like came into the world because his loved on and like came into the world because his loved on and like came into the world because his loved on and like came into the world because his loved on and like

came into the world because He loved DA, and his love did not cease when He died on the cross. He love did not cease when He died on the cross. He loves distilled always. We change our love but He dhanges hever. O, the permanence of that love the sweetness of that affection! We are supposed ever—lit is the fittality of human affection. But 0, the love of Christ! We can sit beneath its rays and know that he clouds can come between as and that love. No April showers can ever dim our vision. Our love too is bilinged. If we love each other we fail to see each other we fail to see each other and in that way we cause to be able to help one another as we should. But his is opening and clear visioned, and says, "Wite all thy fails! Hove thee still." He tries to change our lamis into virtues. Jesus has served as before now, and He will continue to serve as in all time to one. God and his son are even at were tolauris into virtues. Josus has served us before now, and He will continue to serve as in all time to come. God and his son are even at were to day in our behalf, and when the time comes that we shall sit down at the table of the Lord in the new Jerusalem he who shall gird himself in lowliness shall be the highest. He continues to reign that He may continue to serve. It is a god rious thing to live, and I taliak God has made as weep bitter tears by way of discipline. Our seventy years on earth are only a school, but O. when we graduate, when we receive the degrees from the faculty and gain that higher life, it will be a zais indeed and not a test. But there will be a zais indeed and not a test, but there will be go unigering there; what we long for will come at our bidding. Here there is darkness, toudarkness of illness, becaveness, an and guit; but there we han night there. Here stundows o me make an army of demons and take root in our souls, but not so there. There it is one glorious day, a continual smallgot; not a sunshine that burns and scoretes, but a mild and bleastning. The best taing we can do in to cear our cross through the granule streets and seep his eyed our entities we there with him, in that that where the grass is green and the series are ever bine. Jesus, our servent, pefore and now, will be our companion when God takes us acove in that life to come.

MASONIC TEMPLE.

devoted to an investigation of the chim of Jesus Corist to be regarded as the only representative or Gos on earth, and his conclusions were unfa-Bocrates; was he not as great as Jesus ? Ah, it is said that Socrates' induence, he it ever so great and vast, was of measurable and of Muited extent, while Jesus had brought the whole world to Bis feet. All tongues confessed to Jesus, but did

THE PRODICAL SON

A Sermon by Father Boehm, the Centenarian.

How Shall We Find Favor with God?

"LEFT IN DARKNESS."

CHURCH OF THE DISCIPLES. DR. REPWORTH ON THE SUDJECT OF CHRIST AS SUBJECT OF CHRIST AS STREAM, as senting to hear Dr. Helworth Father to make the church of the Disciples years and comfort and the Chartch of the Disciples years are received. The current has one of the Sudject of Christian to be the minister, and to give his indicated which Christ gave to His disciples, said Mr. Eppworth, in the plassage above quoted was well deserved and never forgotten. Misinterpreting the object of His comming, the surface of the His his object of His comming, the surface of the His his object of His comming, the surface of the His disciples, said Mr. Eppworth, in the plassage above quoted was well deserved and never forgotten. Misinterpreting the object of His comming, the surface of the His disciples, said Mr. Eppworth, in the plassage above quoted was well deserved and never forgotten. Misinterpreting the object of His comming, the surface of the case, make the down a plastorm that, has been the admiration of all subsequent ages, it was interally true of him that it turned things upplied down. "Whoseever of you will be the chicles shall be carried the down a plastorm that has been the admiration of all subsequent ages, it was interally true of him that it turned things upplied down. "Moseever of you will be the chicles shall be caused the down a plastorm that has been the admiration of all subsequent ages, it was interally true of him that it turned things upplied down. "Moseever of you will be the chicles shall be caused the doctrine Be preached was that of meti-devotion and self-dennia, while the natural impulses of men lie in opposite directions. His teachings were a paradox. You must forget and comfort and personal enoughment. The world has never accepted this platform. The end of the case, read of the proposite directions. His teachings were a paradox. You must forget and comfort and personal enoughment

Nazareth?"

Is there no help, then, but through the charches? Suppose all the churches were closed forever, should we then be lost forever? No, not while society exists. Di. you ever know what it was to have a friend? He is a church, a wable line of priests, a confessional every day, by the touch of whose hand one draws in, as through a narrow pipe, the regenerating waters of elernal life. Nobody who has ever known what it is to have a friend would doubt for a moment that without the Church life would go on and would be sweet and sanctified. Go out to Nature, go to her housesty and sheering, and you will have all you see for. Watch the vaving of the timest blade of grass, the fight of the similest insect, the whiring dust, and everywhere you will meet the breath of the Elernal Spirit. She is a gospel, an endless sactsment. There is preaching from every hower pulpit, regenerating the from every howers pulpit, regenerating the from every howers pulpit, regenerating the from every breath of sir.

SOUTH REFORMED CHURCH.

THE PRODICAL SON-SERMON BY THE REV. DR. A. H. VAN NEET.

The South Reformed church, corner of Twentyfirst street and Fifth avenue, had a fair share of worshippers jesterday morning. The regular pastor being absent on an important mission to London, the pulpit was occupied by the Rev. Dr. A. R. Van Nest, late of Piorence, Italy. This gentleman, after informing the members of the congregation that the church would be closed in two weeks, to be reopened in September, announced as the subject of his discourse the theme of "The Prodigal Son." He chose for his text St. Lute xv., 11-16-"And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me, And he divided unto them his living," &c. This EIGHTEENTH STREET METHODIST churches. The Methodists, Baptists, Reformed, account of the prodigal, considered as a beautiful story in life, he began, is very interesting. In the elder son is shown the narrow spirit of the Jew. and in the younger son Jesus represents any sinner was wanders from God. The elder son, who prides himself upon his excellent conduct and good works, thinks no one will be saved but those who follow his rules. In short, the whole story was a sharp rebuke upon the Pharisee. The prodigal has a kind father, but he feels this as an oppression. He claims as a right a portion of his father's property. He does not like his father's advice nor his affection, and tuinks himself qualified to manage his own affairs. In this we see fied to manage his own affairs. In this we see not only a distance for his father's injunctions, but a desire to be independent of God. It was customary among the Jews and Romans for a rather to give a share of his estate to each son and two snares to the oldest. In this we also recognize his wish to be released from the authority of God and the guidance of the whole lamily. This being the desire of the son, the thought was forced to yield. How could he disregard the father who would do so much for him out of pure affection? This is exactly the way the Heavenly Father treats the sinner. The sinner must dat the

must car the

arone in his woe. God allows the sinner to rob
itim of a good deal. Does this not prove that the
heart must be hard and stonelike hot to be
touched by the tender heavenly mercy? But to
return to the producal. His matural selfachness
kept him a while from returning home and acknowledging his base ingratitude. While his
property masted he may have thought that he did
that he had when he had appellad, calculty, in the nowledging his base ingratitude. While his property hasted he may have thought that he did whelly, but when he had spent all, calamity, in the shape of famine, fell upon him. How different this world looked to him when his money was all gone! Microsants feel famine when they have speculated and loss everything. The heart knows a famine that is hard to feed; but the soul knows a famine that is hard to feed; but the soul knows a famine that nothing earthly can satisfy. There is a want that man feels and a source he feels that the highest many cannot afford nor the greatest praise obstow. The prodigal's pride, that was at first too strong to make aim take the backward, or rather homeward, step, was obliged at least to succumb. You can see how deeply unbused he became when he accepted the position of swineheed. But how often, when a man wants to come to God, she losely is he linked to carta and its pleasures, does he break the stender connection with God and join himself entrety to the world? Then what is his degradation and how long is it before be becomes

MINISTRA TO THE EVIL ONE ! MINITER TO THE EVIL ONE!
The product voto torns from heaven to take the world must repeal in tears and askes before ne can regard his old position, and he who uses his substance in resource living must come to want. He who would turn from a vender, affectionate lattice would turn from the path of the Lord. Seek the Father—seek home, and you will want nothing cise in this dark, weary world.

JOHN STREET METHODIST EPISCO-PAL CHURCH

SERMON BY FATHER BORHM, THE CENTENA-

ZIAN-THE SAVIOUR AS MEN'S GUEST, Father Boehm, who has just entered his one a guestitute for savious, since and sundred and first your, presched a short CHURCH-SERMON BY MEY. O. B. FROTRING- sermon yesterday in the old John street Meinodist Episcopal church. The venerable man was apparently in the enjoyment of good houlth, and his voice was yet strong. His presence among the congregation, many of whom had grown up to be old men under his eye, created a most prefeund sensation, and many an eye was moistened with tears as the boly man snoke of the love of that Christ whose precious blood was aned that we might live. Surrounding Father Boehm were a number of the Mathodist ciergy, among whom were Bishop Janes and Drs. Reed and

His fact. All tongues contensed to Jesus, but did they to Socrates?

Does every exist some of those strange signres, one of those found hears of the Christian latte, which it mass but a breath to dispet. The influence of Socrates but a breath to dispet. The influence of Socrates pony "measurable?" Way, Socrates influence of Socrates with the social case into him, and with sop with him and he with me." The mass soit tapponed the most currented beauty of the social soc

CENTRAL BAPTIST CHURCH. HOW TO FIND FAVOR WITH GOD-SERMON DY

MR. YEAMANS. Notwithstanding the oppressive heat of the weather a goodly congregation was gathered together in the Central Baptist church, Forty-second street, between Seventh and Eighth avenues. Almost every man, woman and child in the congregation waved a fan, so that the body of the church looked like a sea of finttering paim leaves. Rev. W. Pope Yeamans, formerly the pastor of the church, but at present stationed in St. Louis, occupied the puipit. The text of his discourse was the twenty-first verse of the third chapter of Revelation-"fo him that overcometh will I grant to sit with me in my throne, even as I also overcame, throne." The preacher said:-The religion of Jesus Christ comprehends much more than to simply change our relations with the civine government, so that we may escape the consequences of guilt. It is much more than an arrangement whereby we are enabled to elude the punishment due to sin. It is a revelation to us, showing us exactly what we are and what we are expected to do, and involves all of our relations to God our Maker. A desire to get to heaven is certainly a laudable enough ambition, and the accomplishment of that object is a thing most devoutly to be wished fer, but the lostering of that wish is not the only province of the Christian religion. The religion of Christ is a system—if system it can be properly called—that does not purpose to deliver us at once from the power of six or remove us from the danger of temptation. It purposes simply to bring late contact with our natures a supernatural power, association with white while and us to cultivate our natural religiosity, so as to pint pavore with our natural religiosity, so as to pint pavore with our natural religiosity, so as to provide the contact with the has been translated from the power of darkness unto the broad light of the noonday sun, has still a great work to do, for the text says:—To him that overcometh will I grant to sit with me in my throne." A Christian's life is therefore a confict, or, indeed, a succession of conflicts, having one great object always in view—the necessity of overcoming. St. Paul has told us that the spirit laudable enough ambition, and the accomplish-

one great object always in view—the necessity of overcoming. St. Paul has told us that the spirit lusteth after the flesh and the flesh lusteth against the spirit. It is necessary, therefore, in order to fight the good fight of faith, to put on the whole armor of God. That is the work which a Christian is called upon to perform. I think that too frequently people are mistaken in regard to the teachings of religion. It nowhere proposes that the Christian shall ge floating into heaven on beds of roses, or that he shall be waited into the Celestial City on CLOURS OF PERFURENEZ EFFHYES.

snal ge floating into heaven on beds of roses, or that he snall be waited into the Celestial City on Clouds of Perruned Zephyras.

We have to fight because our sitting on the throne depends upon our overcoming. The vitti point, therefore, is to find out what we are expected to overcome. It has been my experience, and, I think, it has been the experience of every struggling Christian, that the chief stumbing blocks are found in ourselves. It is said in the Bible, and consequently it must be true, that we have to contend against the world, the flesh and the devil, but I tell you, my friends, if we have to contend against the world, the flesh and the world and the devil can do but little harm. It we are only strong within the rest will be comparatively easy work. A paramount duty, taerefore, is self-examination. Let alone the Carlistianity of others; it is not for us to censure or criticise the lants or the virtues of others; the main question for each of us to ask is, "Am I in the faith?" and to let our light so shine that others, seeing our good works, will glorily our Father which is in heaven.

Mr. Yesmans went on to snumerate the difficulties which a Carlistian must expect to meet with in his battle for the kingdom. Unbellef, he argued, was the greatest, and ingeniously expanded the difference between unbelief and nisbeef. He concluded his discourse with an cloquent appear to his heavers to nobly wear the cross, so that they might wear the crown.

EPISCOPAL CHURCH.

SERMON ON "LIGHT IN DARRNESS," BY REV. M. S. TERRY.

The hegira to seaside and country is beginning to affect the attendance at church. Camp meetings will soon be in order and then good Method-

ists can be revived in soul as well as body in the suburbs. The attendance at the Eighteenth Street Methodist Episcopal church was yesterday very slim, although the sermon deserved a larger attendance. Rev. M. S. Terry, the pastor, preached on "Light in Darkness," taking his text from the first verse of the Tonth Psalm-"Why standest thou afar off, O, Lord? Why hidest thou tayself to times of trouble?"? The preacher, after considering the condition of

the Psalmist when these words were uttered, went on to state that God does not, except in very rore cases, stand afar of when we are in affliction. Affliction might be divided into three kinds—to wit, that which is divided into three kinds—to wit, that which is the result of others' wrongdoing and that which is the pure will of God. Of the first kind is inhe-tentus of all the miseries in the world. Men violate the roles of God and the rules of flature, and the natural result is great misery. When the misery comes men are all too proud to cry aloud to God for assistance and ass Him why He stands aiar off. God has him down certain rules which must be obeyed; when they are violated trouble is the result. Because we have been invested with free will is no reason was we are exempt from the rules which govern all the world. If men make financial mistakes financial rule is the result. If men make moral mistakes, moral retribution and vexation of well are the inevitable results. Why, then, look to God as the canse of our trouble went it can be lound nearer frome.

The second division of affliction—that which is the result of the wrong of others—comes to us in this way. A parent has a way ward child, and its misdeads cause much trouble of mind and anxiety of spirit. We have friends or relatives who, by doing wrong, chiall its consequences on us, owing to the peculiar relationship existing between us. Last, we have that affliction which God imposes on us because in this great whedom He foreases that it will do us good. The good results of affliction are threefold. By it we are tangent the vanity of putting our lattis in the things of this world, we are tungent that no true appliess comes of them and that all promises except those of God are more bables. Then it disciplines the mind and develops us into manhood. It is only when surrounded by the greatest trouble and only we accomplish anything results of them and that all promises except those of God are more bables. Then it disciplines the mind and develops us into manho the Psalmist when these words were uttered, went on to state that God does not, except in verr

ST. PATRICK'S CATHEDRAL.

Despite the intense beat yesterday the Cathedral was well filled at the morning services. The Hev. Father Kearney officiated at the last mass, and at the termination of the first gosper the Rev. Pather the termination of the Brat gospei the Rev. Pather Kane ascended the puipt and announced that owing to the closeness of the atmosphere no sermon would be preached, but that instead be would read the Gospei of the day, taken from the eight chapter according to St. Mark, wherein leans forctein the desirnation of the tempie and the calemines that would precede it. The musical part of the service, though prudently curtailed, was carried out by Professor bothsitz with customereteristic finish. The mass performed was by De Serene. At the offerfory Wallace's boautiful "O Sanutarie" was rendered by Mine. Breedeith and Mine. Ellenteich with fine effect. The services ended about half-past elsvén o clock,

LAFAYETTE AVENUE CHURCH. THE FATHERHOOD OF GOD-SERMON BY REV.

T. L. CUTLER.

A large congregation assembled in the Lafayette avenue Presugrerian church, Brooklyn, at the morning service. The pastor, Rev. Theodore L. and only discourses upon subjects that are kanded

"Like as a father pitieth his children so the Lord tions were passed up to the stage, out own model. The Playful is not for sale. Perhaps pitieth them that fear him." We are assembled, of which she selected the three follow-

rancient times and for centuries after the most carried and the purest men tied themselves to find. The same may be said of Buddad, Confecular, Mohammed. Is it time that every knee bows to Jesus, and to Him only, in heaven as well as on earth? Do all sonis in creation in ten thousand violes confess Him. as their Lord and Master? McRinks 1 see miscionary societies, making prodigious edorts to earry tidings of Jesus to the uttornost ends of the sweetest promises to the time believer that had ever been made by Him. It was every easy they will not come; as the Lord Jesus should be the earnest and there are no end of missionaries on type tutorinost ends of the same leaves to the carry tidings of Jesus to the uttornost ends of the same leaves to the same leaves of the A father had placed his child upon an elevation, and when he stood there the father cried out. "Now, my boy, jump to me and I will catch you," but the boy looked at the floor and stood skill. The father repeated his request and the child litted his eyes from the floor and turned them upon the face of the father, and in that face he saw nothing but love and tenderness, which inspired the boy with a faith that swept hesifation away. So, too, with us. We are unwhing to trust God in our trists; but when you and I can look lim in-the eye we will be ready to suomit to any sacrifice, because we will see then only an eye that looks upon us with love. It is only when we look away from God that we are unwhing to trust tilm.

GOD'S DISCIPLINE

we look away from God that we are unwining to trust itim.

God's disciplina is seen in all things. It is discipline to a man to become successful, to become suddenly rich, to acquire great glory. To-day God's olscipline is battling the flowers and peach trees in sunsine. Last night He disciplined them with rain. Just so with the plants in His spiritual garden. To-day they are shrouded with the dark clouds of sorrow and adversity; to-morrow the sunshine of happiness envelop them, and we should have connece that He knows just what discipline is for our good and for His glory. Our father has the ideal before Him, and he wants you to rise to it, and if God sometimes gives our knuckies a severeblow it is to remind us to work out this great scheme and come nearer His ideal of periect humanity—the manhood of christ. To reach this ideal dod will never belittle his perfect fatherhood. Earthly parents have often to make confession to themselves of infidely to their trust. It is never so with God. He sees a blemian in us, and he cuts it out. If we were wher and better children we should say, "Father, Thy way, not mine." You may see a larmer driving a rough plough through a held of pretty flowers and making wholesale havoc all around, yet he knows what he is about. He knows that it he does not tear open the ground he will not reap the harvest; so tod exercises His providence in the discipline He puts upon you to prevent what may be probable—to prevent your flustruin and to gather you among the chosen. Our trials and sorrows are a species of fornace into which we are put until the has attained his purpose. When a sliversmith is refining sliver he puts it has obtained such a transparent brightness that he sees his own lace as in a mirror, and his work is done. God puts the Christian into a the silver has obtained such a transparent originess that he sees his own face as in a mirror, and his work is done. God puts the Caristian into a furnace until He can see His own face reflected there. When He has attained this He will stop His correction. The sooner we get more self-denial, more submission, less arrogance and pride the sooner will God bring us into that state of perfection—that ideal mannood.

THE BROOKLYN TABERNACLE. CLOSING SERVICES FOR THE SEASON-ADMIS SION OF MEMBERS-GREAT SUNDAY SCHOOL

MEETING-HANDSHAKING AND ADIEUS. Slowly, but as numerously as on other occasions the Tabernacie in Schermerhorn street was filed yesterday. It had been announced that the closing services preceding the summer vacation would be held and that 100 or more persons would be received into the communion of the church. This had the effect, perhaps, of bringing out many who, on such a sultry morning, would have preferred to stay at home and in rest and quietness possess their souls. All the services were shortened so that the reception of converts and the administration of the sacramen's might not detain the congregation too long. Dr. Talmage read the story of the miraculous draught of fishes and commented thereon so the Tabernacie church could see the application of the miracle to their own great draught. For, as he afterward remarked, he never knew a church that and worked harder during the vival than his. The result has been that he has taken into the fellowship of the society 800 persons since the great revival began. One hundred and two more were received yesterday on profession of faith and twenty or more by letter from other churches helped to swell this number. Some of them came from New Jersey, from Connecticut. one or two from Chicago, and one was

AN ENGLISHMAN, WHO FELT IMPRESSED that he must come hither and seck salvation. Acting on his impressions he came, attended the services for a few days 12 the Tabernacle, and was converted, and on Saturday last returned to his own land a saved soul. He may never visit Brooklyn again, but he wished his basie read as a convert ne having been previously examined and accepted by the Church Session), which was done, since the beginning of the revival 5.250 persons have arises for prayers, and thereby expressed a desire to fice from the wrath to come. These statistics indicated a spiritual hami corresponding with the haul of fiss made by the disciples when, in obedience to the Saviour's wish, they, after a sermon by him to the multitude, let down their nets for a draught. But they cast on the right side, and though their nets broke there is no evidence that any of the goung converts yesterday was apparent. The qualities that make a good fisherman, Dr. Talmage said, will make a good fisherman, Dr. Talmage said, will make a good fisherman by the coduct. I sees are qualities that his church and himself have shown in their labors during the hast two years, and especially within theire months, and now they all need rest and recuperation, which he hoped they would get between this and september 5, when the church will reopen, while it remains closed, however, the necessary improvements and flushing touches will be given to it. It was noticeable yesterday, and Dr. raimage called attention to the fact, that a great many of own land a saved soul. He may never visit Brook lyn again, but he wished his name read as a conver

to it. is was nonceable yesterday, and Dr. raimage called attention to tae fact, that a great many of THE CONVERTS WEEK IN PARILIES.

A husband and wire, sometimes the parents and one, two or more children, and a large number were young men. Evgiteen persons were oaptized—eleven men, five young isdies and two girs. The sermon was a snort one and ended so sundenly that many persons thought Dr. Talmage had forgotten his part and was pausing to recollect it. It was based on isaias, xaxill., 17—"Mine eyes small see the King in his nearly." He presented this the and humiliation with the engracter and life of earthly somarchs. He was a King in exile, impeaceed, condemned, crucified and risen again. And by and by, if the converts should prove latting, they would see this King in His beauty; no longer in the garments of disgrace, no more and exile and crowned with thorna, bleeding, footsors and weary, despised of men and forsaken of nexion, but now King of Kings and Lord of lords—the King eternal, immortal, lavisible.

At jour o'clock a grand Sunday school union meeting of workers was held in the Taberhacle, at which time Messrs. Smits, Wood, Barker, Prince, Beil, Morton and Matthews made addresses concerning the social, the union, the educational, the religious, the benevolent and missionary features of the Sinday School, and comments on the international lessens. The leading leatures of the Sinday School, and comments on the international lessens. The leading leatures of the Sinday School, and comments on the international lessens. The leading leatures of the Sinday School, and comments on the laternational lessens. The leading leatures of the Sinday School, and comments on the laternational lessens. The leading leatures of the Sinday School, and comments on the laternational lessens. The leading leatures of the Sinday School, and comments on the laternational lessens. The leading leatures of the Sinday School, and comments on the laternational lessens. The leading leature of the Sinday School and round and arbuckle

PROGRESSIVE SPIRITUALISTS. INSPIRATIONAL SPRASING BY MRS. HYSRE-IN-TELLIGENCE AND THE SPIRIT.

Yesterday was the closing lecture day of Mrs. F. O. Hyser, of Bultimore, anspirational speaker. She lectured before the Society of Progressive Spiritualists in the morning at balf-past ten and again at half-past seven in the evening. The morning lecture, which was well attended, was given at Republican flail, No. 55 West Phirty-third street. Mrs. Hyser, a tall, middle-aged lady, rather nervous looking, came into the lecture room shortly before cloves o'clock, and the exercises were immediately commenced by the hymn "Mo, ning Light," which was sung by the cheir, A picnic was announced for the children to-morrow, and all were invited to come and see how Spiritunlists enjoyed themselves.

Mrs. Hyser is a strictly inspirational speaker

tions were passed up to the stage, out of which she selected the three following to be treated of:—"Is an Eternal World Possible?" "What is the Distinction Between Intelligence and Spirit?" and "Does Christianity inculcate any specially different code of morals from that of Connucius, Zoroaster or Socrates?" The latter question, however, she did not bave time to touch upon. She prefaced nor remarks by saying that she did not come there merely to give entertainment, the spiritual rostrum always provided better matter than that. She said also that the tighest kind of inspiration was that which unsettles us, which makes us fed as if we were breathing an atmosphere unattainable in our ordinary state. We cannot deal with any question except by bringing our intenigence to bear upon it. We want to know how much of that quality we have, Intelligence without spirit or spirit without mitelligence is impossible. Intelligence is the expression of organic power in the facts of life. It is modified by the organs through which it passes, it is a grasping of the manifestations on nature. The lecturer then took the subject of music to illustrate her theme, Music was only the narmony of nature. It is prought out or invoked by instruments, but the music was there before the instrument was touched. It is only brought out be these means. It is ready when we are ready to caton it. Shall we say there was a time when music was not or that man produced it? Eternity is always the same; nature has only shown our susceptibility to measure it. Man never worships anything he understands. We could never consy to a finality in the range of things to be understood. Here we have an eternity for Intelligence, a spirit for the intelligence. One is the measure of a certain point of mechanism. How long before the intellectual mechanisms would take us out of Christian barbarism up to the wondrous sisternood of the universe and the spirit? Our outer world is the shadow, the inner one the substance.

COMING CAMP MEETINGS. .

Besides those camp meetings aiready described as coming off in the more immediate vicinity of New York, there are also the following to take place to-morrow and in July, August and September, and it may be as well to give here a directory

of all, with the date and place of meeting:-June 20—Carmel, N. Y., reunion (Old Genesse).
June 26—Binghamton, N. Y., rennion meeting.
July 1—Round Lake, N. Y., iraternal meeting.
July 6—Bes Plaines, Ill., State meeting.
July 6—Rochester, Minn., district meeting.
July 8—Syring Branch, Del., holiness meeting.
July 8—Cedar Rapids, lowa, national meeting.
July 8—Cedar Rapids, lowa, national meeting.
July 9—Ocean Grove, N. J., holiness union meeting.

ing.
July 9-Lake Crystal, Wis., district meeting.
July 9-Lake View, Cazenovia, N. Y., S. S. as-

july 13—Cincinnati, Ohio, camp meeting.
July 13—Sea Cliff, L. L. temperance convention.
July 20—Shelter Island, L. L., camp meeting.
July 20—Chester Heights, Pa., camp meeting.
July 21—Bettel, N. J., Bainsooro camp meeting.
July 21—Thousand Islands' Pars, N. Y., Inter-

July 22—Transaction of the state of the stat meeting.

July 27.—Pitman Grove, near Camden, N. J., THE COLLEGE POOT RACES AT SARATOGA—THE camp meeting.
July 29—Emiory Grove, Baltimore, Md., camp

July 30—Embry Grove, Bartimore, McL, Camp meeting,
July 30—Tully's Woods, Pa., camp meeting,
August 3—Sea Cliff, L. L., camp meeting,
August 3—Laudisville, Pa., camp meeting,
August 3—Lakeside, Toledo district, Ohio, camp

August 3-Wood Lawn, Md., camp meeting, August 4-Washington Grove, D. C., eamp meeting. August 6-Orchard Beach, Me., national meet-

ing. August 5-Carroll, Ohio, Ohio Conference meeting. August 5-Lake Bluff, Wankegan, Ill., Sunday chool assembly.

August 9-Brandywine, Summit, Pa., camp

neeting.
August 10—Merrick, L. f., camp meeting.
August 10—Framingham, Mass., camp meeting.
August 10—Syracuse, N. Y., district meeting.
August 10—Camp Tabor, Denville, N. J., camp

meeting.
August 11—Moundsville, W. Va. camp meeting.
August 11—Ocean Grove, N. J., Temperance Convention.
August 12-Summit Grove, York county, Pa.,

August 12—Wise's Point, Va., camp meeting.
August 12—Wise's Point, Va., camp meeting.
August 12—Kinne's Woods, Winchester, Va.,
camp meeting.
August 14—Washington Grove, Gaithersburg.
Md., camp meeting.
August 16—Plainville, Conn., New Haven district

neeting.
August 17—Ocean Grove, N. J., camp meeting.
August 17—Sing Sing, N. Y., camp meeting.
August 19—Mansheld, Onio. State camp meeting.
August 25—Summerfield, Baltimore camp meeting.

August 25-Wesley Grove, Newburg, N. Y., camp meeting.
August 31-Hollow Rock, Pittsburg, Pa., camp meeting.
September 8-Milan, Mich., Rock Island district

CENTRAL HUDSON YACHT CLUB.

THE SECOND ANNUAL BEGATTA-THE ENTRIES AND PRIZES.

son Yacht Club, which takes place here on Thursday, July 1, at twelve o'clock prompt, promises to be the most exciting and interesting event of the kind which has ever been seen on the Hadson north of New York. All that will be necessary to make it a grand triumphant success will be a good day and plenty of wind. The preliminary arrangements are all completed and the attendance is expected to be large.

The yachts will be divided into three classes as follows :- First class-mean length (length over all and water line averaged), 25 feet and over. Second class-20 feet and under 25 feet. Third class-Under 20 feet. Time allowance for difference of measurement will be at the rate of 2 minutes a foot. The third class boats will be required to go over the course but once, and in their class but one-half of the usual time showance (2 minutes)

will be from an imaginary line drawn from a flag-boat to but on the Course will be from an imaginary line drawn from a flag-boat to but New Hamburg dock, north to and around flagboat off Lew Point, and back to the starting point, going over the course twice, except, as stated, for the third class boats. In case the distance shall not have been sailed in six hours the race is to be repeated the next day. The

THE PAIZES.
First class boats, set of suver dinner forks and First class boats, set of sliver dinner forks and spoons; second class, ice water pitcher; thind class, card receiver. In addition to the above prizes the "champion pennant" of the club, now neid by the Fidget. Commodore Irving Grinneli, owner, will be offered for competition, in accordance with the conditions under which it was presented to the cinb a year ago, and the boat, irrespective of class, making the best corrected time over the full course will be enskied to fly the pennant until the annual regatta of the next season, subject, however, to one challenge from each boat in the club, such challenge race or races to se sailed over the club course at this place in accordance with the club rules.

Below I give you the entries as far as received to date. Several more in each class are, however, expected before the time comes to close the

PIRST CLASS-TWENTY-PIVE FRET AND OVER. Loreiet Newburg C Frank Brown 32.021; Emily Lyde Fark N F Hogers City Leroy New Hamburg W 2 F Leroy 28:00 1da May Low Potat. Mitter Brothers 20.00 Fider New Hamburg Irving Graueil 22.005; SECOND CLASS-OVER TWENTY AND UNDER TWENTY PIVE PRET.

Mollie... New Hamburg P Schuchardt, Jr. 21.11
Edith New Hamburg J Van Wyck, st. 21.05
Theils Low Point. W E Verplanck 21.05
Mary Immus Oystor Hay L. 1.0. 20, 1861m. 24.11;
Heisige. Hyde Park. F Newbold. THIRD CLASS-UNDER TWENTY PERT. New Hamburg W. G. Perris.
Low Point. S. Brinckerhoff.
Newhurg. J. H. Weddie

YACHTING NOTES.

The Seawannaka regatts will be sailed on Jut 5 over their regular course, starting from off tue club nouse, in Oyster Bay. There will be quite a large entry of first and second class schooners. and three classes of sloops. It will pisinly show what energy and perseverance can do with a young clob, as four years ago there was not a yacht in its fleet measuring over thirty-five feet over all. Now, in point of tonnage, the seawanhaka Yacht Club ranks third largest in the United States. Most of the members will go up on Saturday afternoon, as trains do not run to suit on Sunday or Monday.

In the report of the Atlantic Yacht Club regatta the HERALD reporter overheard a nautical looking person, who was reported to be "Devoted Yachts man," describe Captain Holmes' sloop yacht Playful as "a cross between a sea cow and a customs The synonym being very much in accordance with the writings of that celebrated personage, the HERALD reporter printed it in his account of the race. Captain Holmes appears to take umprage at the rating his yacht received. and, in a letter to the editor of the HERALD, describes ats boat in the following tanguage:- "Two

to her by members of the andience. Five ques- | Prayral is the fourth macht I have had built by my I could not give her away, but she suits me, for she is what one might can a lazy man's yacht." It is to be regretted that Captain Holmes felt ag-

she is what one might can a lazy man's yacht."

It is to be regretted that Captain Holmes left aggreed at the rather cru ie description that was given of his yacht.

The cruises this season will probably hat over a period of about six weeks, commencing on the 20th of July with the cruise of the Brooklyn Yacht Club. The Atlantic Yacht Club will start about the middle of August, disbanding at Newport about the last of September. During the cruises a number of interesting regatus will be sailed, some of which will take place over the Block Island course.

The crew of the yacht Germania wrote a letter to the editor of she histand in the account given of the regatua of the Columbia Yacht Club you rather severely reflected upon the personal knowledge of the captain of the Dulphin in terms not very satisfactory." The only remarks in the renort sluded to that could possibly refer to the yacht Dolphin must have ocen:—"A big cabin sloop not in the Pace, sailed by some lunknead that ought to be on a canal boat instead of a yacht, came up to windward of the Hitle Tough and completely stopped her headway." The Heraald reporter simply observed that a yacht between fifty and sixty feet long came up to windward of the Tough, one of the racing yachts about sixteen feet in length, and completely stopped her headway." The heraald reporter simply observed that a yacht between fifty and sixty feet long came up to windward of the Tough, one of the racing yachts about sixteen feet in length, and completely stopped her headway." The histand constoned to command vessels not requiring wind as a motive power.

The finishing touches to the yacht Mohawk are now being given, and she will soon make her trial trip. It is to be hoped she will have a good breeze of wind, as it will be better for her owner to know at once whether sac can carry her four lower sails in a breeze of wind that would carry the idner or Madeleine scuppers too.

The schoner yacht Dreadnaught, Mr. L. Stockwell, N.Y.Y.C., is sying of Carmansville, North Kiver.

The finish

record for hersell.

Mr. Niels olsen, the steward of the New York Yacht Club, has published his yachting annual of the year 1878. It is a very complete little book, and contains a complete list of all yachts, yacht clubs, with their signals, secretaries, addresses, foreign yacht clubs, tide tables, and in fact everything connected with yachting. It is published under the patronage of the New York and Eastern yacht clubs.

yacht clubs.

The steam yacht race between the Ideal, Mr. Havemeyer, N.Y.Y.C., and the Lookout, Mr. Lordlard, N.Y.Y.C., round Long Island, will start on July I. It is also understood that the Lurine, Mr. Phillips Phonix, N.Y.Y.C., has also entered, so there will be three competitors. The Ideal left for Newport yesterday sflernoon and will return on Tucaday, Yacht Julia Lalor, Captain Clark (ho club), from New York, passed Whitestone yesterday, cruising hast.

MANLY SPORT.

ENTRIES.
SARATOGA, June 25, 1875.
Perhaps nothing evinces more clearly the very great impulse physical culture has had of recent years than the list published below of the men already entered for the approaching foot races on the 15th of next month, the day after the University race, at Saratoga. Almost three weeks before the day of trial the entries number nearly half a hundred, and still they come. The beautiful little course at Gien Mitchell will be put in its best order for the sports, and it is entirely safe to expect much faster work in all the races than has ever been done heretofore by American suddents. The committee who have the meeting in charge are working with vigor and eagerness to turn the contests initiated two years ago at Spring-field, and enlarged and improved much last year at Saratoga, into a grand success, and they cer-thinly may leel good natured at the fine progress already made.

Among the entries will be noticed many names

Among the entries will be noticed many names well known to the public, such as those of Mr. Downs, the captain of the Wesieyan crew; Mr. Perry, President of the Yale University Boat Club; Mr. Kellogg, of the Yale crew; Mr. Maxwell, Winner of the nurdle race last year; Mr. Copenad, of Coracil, the winner of the one mile, and Mr. Trumbull, of Yale. So many entries at so early a day are certainly without precedent, and the promise is excellent of a capital day's sport. Messrs. Cortelyou & Wales, of New York, are preparing the various prizes, and for beauty and useluiness combined they promise to admirably antitude they promise to admirably antitude entries are as follows:—

ONE-MILE HUNNING RACE.

James W. Pryor. Columbia.
E. Copeland. Cornell.
Davic Trumbull. Yale.
F. W. Foot. Wesleyan, 75,
W. J. Whitney Wesleyan, 76. Charles H. Crow. Commons, 72, W. M. Watson. College of City of N. Y. Charles F. Sweet. Cornell, 75, Williams. H. Sewall. Wesleyan, 76.

NEW HAMBURG, N. Y., June 27, 1875.

The second annual regutta of the Central Hud-W. Francis....

G. M. Hammond ... Columbis, '78.
David Trumbull ... Yale, '76.
F. W. Foot Wesleyan, '75. F. W. Foot. Wesleyan, 775.

THREE MLS WALK.
Charles H. Crow. Columbia, 778.
W. M. Watson. College of Cary of N. V.
Charles F. Sweet. Cornell, 775.
William A. Platt. Williams.
Clarence W. Francis. Columbia, 777.
W. H. Downs. Wesleyan, 775.
H. Sewall. Wesleyan, 776.

HUNDRED-VAED DASH.
B. L. Geydin. University of Pa.

B. L. Geydin ... University of Pa. Cories Asaxwell ... Yate, '75. David Trumbull ... Yate, '75. W. J. Whitzey ... Wesleyan, '75. F. Copeland Corney, 778.

E. Copeland Corney, 778.

Davia H. Kellogg Yale, 778.

W. H. Downs Wesieyan, 778.

H. Roger Wesieyan, 778.

James W. Pryor......Columbia, Cortes Maxwell..........Yaie, '75. C. P. MarshWesieyan, '77.

HUNDRED AND TWENTY YARD HURDLE RACE.

THE GREAT SWIMMING MATCH.

Mr. J. B. Johnson, the champion swimmer of England, whose long standing challenge to the world was lately accepted by Mr. Coyle, of Chester, Pa., has gone into training at Gloucester opposite Philadelphia, having just anished an engagement at the Arch Street Theatre. Unlike most foreigners, Mr. Jonnson, during his two years' stay in the United States, has not suffered from the severe vicissitudes of its climate, and he begins his training under very favorable circumstances. His power ul physique, which, no ess than his art as a swimmer, attracted much attention at the Branch last year, is to be cuitinstention at the Branch last year, is to be cultivated to the highest point. The necessity of severe training is obvious when it is understood that the contest with Mr. Coyle is not to be merely a race but also a test of endurance. The course is to be on the Delaware, from Chester to Phindeiphia, a distance of twenty-two miles. In his attempt to swill naked across the English Channel Mr. Johnson accomplished eighteen miles, and would have continued but for the interference of the doctors who accomplished eighteen miles, and would have continued but for the interference of the doctors who accomplished eighteen miles, and would have continued but for the interference of the doctors who accompanied him, they insisting he was dying, while he felt quite fress. Coyle's rejuctance to go to Leng Branch last summer and his ignorance of Johnson's friends as omens of their champion's coming success. On account of these the date of the race has been sitered from the leth to the 21d of July. Mr. Johnson intends to visit Long Branch before the race comes off to delight the visitors by exhibitions of his aquatic provess. Mr. Andrew Trautz, Johnson's rival in the great match of 1874, whit in all probability be present during the Englishman's visit.

THE CENSUS.

It is highly desirable that the census now being taken shall give a correct enumeration of our pepulation, and all should do what they can to insare this. By the card bereto appenden the Advisor for the Sixteenth Assembly district denotes the proper manner for correcting arrors as to his district:—

Any person knowing of any omission or irregularity on the past of the case of the assessment of the